

The Heavenly Path & Deliverance Path Explained by The Buddha

Sankhārupatti Sutta (M.N.3, 256p)

The Buddha who was wise and kind to the world explained the heavenly path as well as the deliverance path. When the Buddha met people who were so gifted, he directly explained the deliverance path. Sometimes, when the Buddha met some people, the Buddha explained both the heavenly path and the deliverance path according to those people's mental situation. Meanwhile, the Buddha has described only the heavenly path sometimes. These preaching types depend on the audience.

In the discourse of *Sankhārupatti*, the Buddha explains some qualities which decide to be reborn as we like. By practicing these qualities to higher levels, we can achieve our spiritual goals which are human, heaven and deliverance. The discourse is described thus;

I heard thus. At one time the Blessed One lived in the monastery offered by Anāthapiṇḍika in Jeta's grove in Sāvattī. The Blessed One addressed the bhikkhus (his disciples = monks) there: 'Bhikkhus, I will speak of rebirth by intention, listen carefully with attention.' Those bhikkhus agreed and the Blessed One said:

'Bhikkhus, here a bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. It occurs to the bhikkhu, "O! May I be born **with the high warriors** (ක්ෂත්‍රිය) **at the breakup of the body**, after death." He bears it in the mind, directs thoughts to it, develops that thought. Those intentions and that abiding, developed and made much, conduces to be born there. This is the path and method to be born there.

'Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. It occurs to the bhikkhu, "O! May I be born **with the high brahmins** (බ්‍රාහ්මණ), ... **high middle class**, at the breakup of the body, after death." He bears it in the mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born there. This is the path and method to be born there.

'Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. It occurs to the bhikkhu, "O! May I be born with **the four guardian gods** (චතුම්භරාජික) with long life, beauty and much happiness, at the breakup of the body, after death." He bears it in the mind, directs his thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born with the guardian gods with long life, beauty and much happiness. This is the path and method to be born there.

'Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. It occurs to the bhikkhu, "O! May I be born with **the company of the gods of the thirty-three** (තාවතිංස). ... with **the Yāma gods** (යාම),... with **the happy gods** (තුසිත), ... with **the gods who delight in creating** (නිම්මාණරති), ... with **the gods who delight in the creations of others** (පරනිම්මිතවසවත්ති), with long life, beauty and much happiness, at the breakup of the body, after death." He bears it in the mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born with the gods who delight in the creations of others, with long life, beauty and much happiness. This is the path and method to be born there.

‘Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. The bhikkhu learns, “**Brahmā of a Thousand** (සහස්සෝ බ්‍රහ්මා) wields power over the thousandfold world systems, with long life, beauty and much happiness. He wields power over those born there. Like a wise man drawing a circle on his palm would reflect, in the same manner Sahasa Brahmā wields power over the thousandfold world systems and wields power over those born there.” It occurs to him. “O! May I be born with Sahasā Brahma at the breakup of the body, after death.” He bears that mind, directs thoughts to it, develops that thought, and those intentions. That abiding, developed and made much, conduces to be born with Sahasā Brahmā, who wields power over the thousandfold world systems, with long life, beauty and much happiness. This is the path and method to be born there.

‘Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. The bhikkhu learns, “**Brahmā of Two Thousand** (ද්විසහස්සෝ බ්‍රහ්මා)...” “**Brahmā of Three Thousand** (තිසහස්සෝ බ්‍රහ්මා)...” “**Brahmā of Four Thousand** (චතුසහස්සෝ බ්‍රහ්මා), ...” ... “**Brahmā of Five Thousand** (පඤ්චසහස්සෝ බ්‍රහ්මා) wields power over the five thousandfold world systems, with long life, beauty and much happiness. He wields power over those born there. Like a wise man drawing five circles on his palm would reflect, in the same manner Brahmā of Five Thousand wields power over the thousandfold world systems and wields power over those born there. It occurs to him. “O! May I be born with Panca Sahasā Brahma at the breakup of the body, after death.” He bears that mind, directs thoughts to it and develops that thought. Those intentions and that abiding, developed and made much, conduces to be born with Brahmā of Five Thousand, who wields power over the five thousandfold world systems, with long life, beauty and much happiness. This is the path and method to be born there.

‘Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. The bhikkhu learns, “**Brahmā of Ten Thousand** (දසසහස්සෝ බ්‍රහ්මා) wields power over the ten-thousand-fold world systems, with long life, beauty and much happiness. He wields power over those born there. like the welcome lapis gem with eight facets well completed placed on the yellow blanket would shine and emanate radiance in the same manner Brahmā of Ten Thousand wields power over the ten-thousand-fold world systems and wields power over those born there. It occurs to him. “O! May I be born with Brahmā of Ten Thousand at the breakup of the body, after death.” He bears that mind, directs thoughts to it, develops that thought. Those intentions and that abiding, developed and made much, conduces to be born with Brahmā of Ten Thousand, who wields power over the ten-thousand-fold world systems, with long life, beauty and much happiness. This is the path and method to be born there.

‘Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. The bhikkhu learns, “**Brahmā of a Hundred Thousand** (සතසහස්සෝ බ්‍රහ්මා) wields power over the hundred thousandfold world systems, with long life, beauty and much happiness. He wields power over those born there. Like a clever goldsmith who would purify born gold putting it in the furnace and it would radiate light and heat placed on the orange blanket in the same manner Brahmā of a Hundred Thousand wields power over the ten-thousand-fold world systems and wields power over those born there. It occurs to him. “O! May I be born with Brahmā of a Hundred Thousand at the breakup of the body, after death.” He bears that mind, directs thoughts to it and develops that thought. Those intentions and that abiding, developed and made much, conduces to be born with Brahmā of a Hundred Thousand, who wields power over the hundred-thousand-fold world systems, with long life, beauty and much happiness. This is the path and method to be born there.

‘Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. The bhikkhu learns, **that the gods with radiance** (පරිත්තාහ), ... **with limited radiance** (අප්පමාණාහ), ... **limitless radiance** (ආහස්සර), have long life, beauty and much happiness. It occurs to him. “O! May I be born with gods of limitless radiance with long life, beauty and much happiness.” This is the path and method to be born there.

‘Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. The bhikkhu learns, that **gods with happiness** (පරිත්තසුභ), ... **with limited happiness** (අප්පමාණසුභ), ... **limitless happiness** (සුභකිණ්ණ), have long life, beauty and much happiness. It occurs to him. “O! May I be born with gods of limitless happiness with long life, beauty and much happiness. This is the path and method to be born there.

‘Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. The bhikkhu learns that **gods of great fruit** (වේහප්ඵලා), ... **gods who are not cruel** (අවිහ), ... **zealous gods** (අතප්පා), ... **gods that are easily seen** (සුදස්සා), **Sudassi gods** (සුදස්සි), ... **gods of the highest order** (අකණ්ඩො) have long life, beauty and much happiness. It occurs to him. “O! May I be born with gods of the highest order with long life, beauty and much happiness.” This is the path and method to be born there.

‘Again, bhikkhus, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. The bhikkhu learns, that gods of **the realm of infinite space** (ආකාසානස්ඵලායතන) have a long-life span and enjoy much happiness. It occurs to him. “O! May I be born with the gods of infinite space with long life, much happiness.” This is the path and method to be born there.

‘Again, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. The bhikkhu learns, that gods born in **the realm of infinite consciousness** (විස්ඤ්ඤාණස්ඵලායතන)... in **the realm of nothingness** (ආකිස්ඵලස්ඤ්ඤායතන), ... in **the realm of neither perception nor non perception** (නේවසස්ඵලානාසස්ඤ්ඤායතන) have a long-life span and enjoy much happiness. It occurs to him. “O! May I be born with gods in the realm of neither perception nor non perception with long life, much happiness.” This is the path and method to be born there.

‘Again, the bhikkhu is endowed with confidence, virtues, learning, generosity and wisdom. It occurs to the bhikkhu “O! With **the ending of defilements, may I enter and abide in this very life** in that **undefiled release of the heart** (වේනෝවිමුක්ති) **and release by wisdom** (පස්ඤ්ඤාවිමුක්ති), **realizing it with my own direct knowledge.**” Then with the ending of defilements, he enters and abides in this very life in that undefiled release of the heart and release by wisdom, realizing it with his own direct knowledge. And bhikkhus, that bhikkhu is not reborn anywhere.’

The Blessed One said thus, and those bhikkhus delighted in the words of the Blessed One.

Here, the Buddha emphasizes four qualities that a person should develop in his spirituality to succeed in his Sansaric journey.

Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti. Tassa evaṃ hoti: ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ marañā khat-tiya-ma-hāsā-lā-naṃ saḥabyataṃ upapajjeyyan’ti. So taṃ cittaṃ dahati, taṃ cittaṃ

adhiṭṭhāti, taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrūpapattiyā saṃvattanti. Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

They are;

1. Confidence (*saddhāya samannāgato hoti*)
2. Virtue (*sīlena samannāgato hoti*)
3. Learning (*sutena samannāgato hoti*)
4. Generosity (*cāgena samannāgato hoti*)
5. Wisdom (*paññāya samannāgato hoti*)

The more someone develops these qualities in his life, the more he succeeds in this life and hereafter. Also, he is able to overcome his sansaric circle attaining liberation.

1. Confidence – *Saddhā* - ສັດທາ

The very first thing that we have to develop on the path of liberation is confidence in the Buddha, his sublime teachings and his noble disciples. As much as we can listen to what the Buddha taught, our confidence in the triple gem gradually increases. Here we have confidence in the Buddha's enlightenment, his noble teaching and his noble disciples' virtuous characters.

If someone hopes to go on the path of purification with practicing Buddha's message, he or she should develop the quality of faith, belief or confidence gradually. Confidence is the first step in every religion. The difference in Buddhism is it never says 'come and believe', it says 'come and see'. The confidence increases according to our knowledge and understanding of what the Buddha taught. That is why the Buddha says, **one who sees the Dhamma sees me (the Buddha); one who sees me (the Buddha) sees the Dhamma** (*Yo dhammam passati so mam passati, yo mam passati so dhammam passati*).

At the beginning of the path of liberation, confidence can arise by seeing or hearing something in the world reality. Further, it increases by listening to the Buddha's real message which explains both the karmic law and the dependent origination. Then he associates with the Buddha's noble disciples. We can go forward with confidence in what the Buddha said reflecting on our body, mind and the world. Generally, we can explain confidence as the faith in the Triple Gem i.e., the Buddha, the Dhamma and the Sangha. More exposure to the noble qualities of The Supreme Buddha, His teachings (Dhamma) and His noble disciples (Sangha) along with motivation and positive attitude can be called confidence in Buddhism. Especially, confidence in the Buddha's Enlightenment is the key to cultivate all the qualities of Enlightenment.

The disciple of the Noble One is endowed with verified confidence in the Awakened Buddha as follows; Worthy (*araham*), honorable and perfectly enlightened (*sammā sambuddho*) is the Buddha! Fully consummate in knowledge and behavior (*vijjācaranasampanno*), totally transcended, expert in all the phases and dimensions (*sugato*), knower of all worlds (*lokavidu*), unsurpassable trainer of those who can be tamed (*anuttaro purisadammasārathi*), both teacher and guide of deities and humans (*satthā devamanussānam*), awakened and enlightened (*buddho*) blessed and exalted (*bhagavā*), is the Buddha.

With the understanding and confidence of the Buddha's Enlightenment, the disciple is endowed with verified faith, confidence and conviction in the Dhamma as follows; Perfectly formulated is this Buddha-Dhamma (*svākkhāto*), visible right here and now (*sanditthiko*), immediately effective, timeless (*akāliko*),

inviting each and every one to come and see for themselves (*ehipassiko*), inspect, examine and verify leading each and every one through progress towards complete perfection (*opanaiko*), directly observable, experienceable and realizable by each intelligent individual (*paccattam veditabbo viññuhi*).

With the confidence on the Buddha and the Dhamma, the disciple becomes clever with verified faith, confidence and conviction in the Noble Sangha as follows; perfectly trained is this noble Sangha community of the Buddha's noble disciples (*supatipanno*): Trained in the right way (*ujupatipanno*), the true way (*ñāyapatipanno*), the good way (*sāmicipatipanno*), the direct way Therefore these 8 kinds of individuals, these four noble pairs, deserve both gifts, grants, sacrifice, offerings, hospitality (*ahuneyyo pahuneyyo dakkhineyyo*) and reverential salutation with joined palms (*anjalikaraniyo*), since this noble Sangha community of the Buddha, is an unsurpassable and forever an unsurpassed field of merit for this world (*anuttaram puāāakkhettam lokassa*), to honor, respect, support, offer and protect.

This confidence is not a blind faith. It depends on the understanding of Buddha's message. Buddhism explains confidence as a great wealth (*Saddhā dhanam*). If we are rich in material wealth, we are rich in happiness. However, that happiness can be changed instantly because it is material, but the wealth (treasure) of confidence is not like that. It doesn't change when material richness changes. *Saddhā* will not die along with the physical body. If we have strong confidence in the Buddha, his teachings and his noble disciples, our mind is always satisfied and happy. Then negative thoughts such as anger, greed, ignorance and jealousy have no place in our mind. And positive thoughts such as loving kindness, compassion, generosity and wisdom will also gradually develop in our mind.

The Buddha says the understanding of suffering causes us to increase the confidence. If someone has the knowledge about arising of suffering as per the Buddhist perspective, his confidence will gradually increase. At the very beginning, he understands that when we do any unwholesome deeds with a wicked mind in our life, we will have the bad results (disadvantages) not only in the next life, but in this life itself as well. Similarly, we will benefit from the good results of good deeds also. If a person has this knowledge, that person doesn't like to suffer anymore, as he is intelligent. That is why he motivates himself to get rid of evils and cultivate good in his life, as soon as he can. This is the nature of the confidence in the Dhamma. Therefore, Buddhism says that all good qualities which are wholesome depend on confidence (*Saddhā mulikā sabbepi kusalā dhammā*).

Saddhā is one of the main spiritual faculties. When we practice confidence towards the Triple Gem, other spiritual qualities also develop within us. As much as we have confidence in the Triple Gem, we are able to develop four other spiritual qualities i.e., energy (*Viriya*), mindfulness or awareness (*Sati*), concentration or tranquility (*Samādhi*) and wisdom (*Paññā*) for the success of our lives.

2. Discipline – Moral Conduct - *Sīla* - 𑖀𑖄𑖥

Discipline in speech and behavior works in two levels in Buddhism. One of them is in the mundane level as a merit among three meritorious deeds. The second one is the skill in the supramundane level among three disciplines on the path of liberation. The foundation of moral conduct in Buddhism is the five precepts. They are abstaining from killing beings, abstaining from stealing, abstaining from sexual misconduct,

abstaining from false speech and abstaining from intoxicating drinks and drugs. Also, we can develop it gradually, as eight precepts, ten precepts, the *Samanera* ten precepts and *Upasampadā Sil*.

In the mundane level discipline in speech and behavior arises thinking that there is a permanent outside world and with the understanding of the Karmic law. Discipline in the supramundane level arises without going to extremes as "**there is or there isn't**", - and with the understanding of the dependent origination (*ditthiñca anupagamma sīlavā dassanena sampanno*). Here the disciple doesn't take anything in the world as "there is or there isn't" with a higher knowledge. The Buddha says very clearly, when a disciple sees the arising of the five aggregates, he doesn't take anything as "there isn't". Also, when he sees the ceasing of five aggregates, he never takes anything as "there is". This is the highest understanding of a Buddha's follower. *Sīla*, virtue or moral conduct in Buddhism leads to concentration and concentration helps wisdom. Accordingly, virtue, concentration and wisdom are interrelated. The foundation of these three disciplines is the understanding of the Dependent Origination.

3. Learning – *Suta* - සුත

Learning or knowledge which is a wealth is highly praised in Buddhism. The Buddha clearly points out that I proclaim the liberation for those who know the path, and who see the path. Hence, knowledge is very important on the path of liberation. Knowledge in Buddhism is divided into two levels as mundane and supramundane knowledge. They are the knowledge in the Karmic law and the knowledge in the dependent Origination. When we listen to the Dhamma through the association of good friends, our knowledge about ourselves and the world gradually develops. The very first knowledge we gain is that the understanding of the Karmic law. We receive the results of whatever we do physically, verbally or mentally with an intention, we will receive the same results according to our mental situation. When our mind is wicked, results are evil and negative and also when mind is pure and calm, results are fruitful and positive.

When we try to understand what the Buddha explained, first, we find this Karmic law. The intelligent person with this understanding tries to overcome negative thoughts and tries to develop positive thoughts as much as he can. Then the intelligent person tries to keep his mind pure and practice three meritorious deeds as much as he can. They are generosity (*Dāna*), morality (*Sīla*) and meditation (*Bhāvanā*). The Buddha points out that doing merits means achieving happiness. Keeping our mind with meritorious thoughts always is like a refuge for the mind. The person who is with wise reflection always tries to do merits for his own benefit like longevity, good complexion, health and happiness.

The second level of wisdom, which mainly helps us to overcome suffering and attain liberation from defilements, is highly praised in Buddhism. The main cause whether we are happy or not is the level of our wisdom. Our real success depends on how far we have developed our wisdom. Hence, wisdom has been compared to a Gem of Men (*paññā narānam ratanam*). Wisdom brings purification (*paññāya parisujjhati*). There is no other bright light like wisdom (*natthi paññā samā ābhā*). Wisdom is used in several terms in Pali language such as *Sammā Ditti* (සමමාදිට්ඨි), *Paññā* (පඤ්ඤා), *Amoha* (අමෝභ). Wisdom must be developed from the beginning to the maximum level of the path of enlightenment. Therefore, Buddhism always guides us to gain wisdom through all kinds of advice.

Further, it is important to know how we apply wise reflection in our day to day life. For example, when we meet a person, we mostly think about his physical body, and we forget that he or she has a mind. Truly

we meet a person in the world because he or she has a mind. If somebody doesn't have a mind, we never say he is a person. We say it is a dead body. When we practice wise investigation, as soon as we see a person, if we are able to reflect on his mind as well as his physical body, we can overcome 50 percent of the defilements that arise due to the ignorance of reality. Further, if we can practice loving kindness meditation towards people, our mind is always ready to forgive anyone. The highest level of practicing loving kindness is looking at others like our only son or daughter. If we have this kind of attitude, it means we have overcome a lot of problems, stress, anger and jealousy from our mind. It means that we have overcome a lot of suffering. On the other hand, as soon as we see a person, if we can understand that he is as a result of five aggregates (forms, feelings, perceptions, mental formations and mind), our mind is in the highest level which is completely free from suffering.

When we investigate our mind, we mostly live thinking about past experiences. More than 75 percent of our time in our life we live in the past. When we think about our past experiences, unconsciously, our mind goes to the past and live in the past. Unfortunately, we don't know this nature because of ignorance. Thinking about past is not a fault or the cause of suffering. The fault is unknowing that mind goes to the past. Because of this misconception, we experience the past like present. For example, if someone has scolded you, when you think about it without mindfulness, you are being scolded again. That person has scolded you once, but you are being scolded again and again because of this delusion. Also, when one of your close relatives died, you worry thinking about his life, as it is happening now. We mostly suffer living in the past. To overcome this false impression, we have to live with wise investigation. That is why the supreme Buddha emphasized the importance of practicing wise reflection. The more we know what the Buddha taught the more we have motivation to go forward on the path of liberation.

4. Generosity - *Cāga* - චාග

Offering something to others concerning their needs, qualities or virtues is generosity which is one of the primary qualities and merits that we can practice. In generosity, first we can feed at least small animals like ants. Then we can develop it gradually like children, parents, relatives, beggars and virtuous people. Also, we can practice fearlessness saving others' lives. Finally, the highest generosity is that giving good advice, Dhamma. If we can correct someone's vision giving dhamma, that is the highest giving. That is why the Buddha says **the gift of Dhamma excels all other gifts** (*Sabba dānam dhammadānam jināthi*). He who practices generosity gains supreme happiness.

Above four qualities help us to be born in a blissful life like in the human realm or in a heavenly realm.

5. Wisdom - *Paññā* - පඤ්ඤා

According to Buddhism, four factors help us to develop wisdom. Presenting these four qualities, Buddhism encourages us to practice the path of purification as much as we can. Those four factors are; 1. Association of a good friend who explains the Buddha's real message (*Sappurisa sansevo*-සප්පුරිස සංසේවෝ), 2. Listening to the Buddha's Message (*Saddhamma savanam*-සද්ධම්ම සවණං), 3. Wise Reflection (*Yoniso manasikāro* - යෝනිසෝ මනසිකාරෝ), 4. Practicing the message (*Dhammānudhamma patipatti* - ධම්මානුධම්මපටිපත්ති)

When we associate a noble friend, we can listen to the sublime truth that the Buddha emphasized. Listening to this noble message, we go forward practicing the message with wise reflection. Here, wise reflection plays a main role in the path of enlightenment. Also, the disciple practices three disciplines; virtue, concentration and wisdom as much as he can.

Understanding the process of our life leads us to achieve more wisdom. We usually experience through our senses such as eyes, ears, nose, tongue, body and mind. When objects such as forms, sounds, smells, tastes reach our senses, we experience the world. The nature of this experience is arising at the moment and instantly ceases at once. Whenever we experience through our six senses, five aggregates arise at the moment and ceasing at once. Five aggregates are forms (Rupa), feelings (*Vedanā*), perception (*Saññā*), mental formations (*Sankhāra*) and consciousness (*Viññāna*). These five things arise together and cease together. They cannot be divided. We only understand them by our intelligence. These five aggregates, six internal senses or external objects are not permanent. They arise with the conditions at the moment, and they cease immediately when conditions separate. However, because of our ignorance we think they are permanent. Wisdom is the opposite of this delusion. The nature of all conditions is that; **Not being occurred (in the past) comes to an occurrence. Being occurred (at the present) will not come to (the future) occurrence.** (*ahutvā sambhutam hutvā na bhavissati*). It means if we experience something now, it didn't exist in the past the way we experience now and it doesn't go to the future as well. If someone doesn't know this reality, his mind is fixed in external things and people, and when they change, he suffers. If someone needs to overcome suffering, he has to practice the fourfold mindfulness keeping his awareness on body, feeling, mind and mental formations and reflect on impermanence again and again.

A person who practices above five qualities is sure to be born in a blissful life in the human realm, heavenly realm or brahma realm. He can even decide the way how he attain the enlightenment. These are the results of developing confidence, virtue, learning, generosity and wisdom. Reflecting on impermanence, dissatisfaction and selflessness is the path to purity, liberation, enlightenment.

*“Sabbe saṅkhārā aniccā”ti “Sabbe saṅkhārā dukkhā”ti... “Sabbe dhammā anattā”ti....
yadā paññāya passati; Atha nibbindati dukkhe esa maggo visuddhiyā.*

“All conditioned things are impermanent” “All conditioned things are unsatisfactory (suffering)” “All phenomena are not-self”— when one sees this with wisdom, one turns away from suffering. This is the path to purification.

May All Beings Be Mindful & Wise!

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(Tuesday Dhamma discussion at Los Angeles Buddhist Vihara in Covina. 02/04/2019)